Surára
Pakidái

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769 When the mixing of bone ashes, which lasted about two hours, was finished, Porêhiwõ returned the half-empty little jamaru vessels to the relatives, who, amid lamentations, took them for further safekeeping. Then a solemn procession began, in which, however, the Surára chief did not take part. Karenauõ, the Pakidái chief, strode ahead, followed by Porêhiwõ and Kurikayawõ, each of whom held in his hand one of the large jamaru vessels filled with bone ashes, a little urucú, and a few down-feathers of the gavião-real; all three were singing prayers. Behind them, weeping and lamenting, walked the closest relatives, who carried the small jamaru vessels. The warriors participating in the ceremony formed the end of the train.

[533] [782] This procession, which walked around the maloka courtyard several times, came to an end, after half an hour in front of the chief's hut, with a prayer sung in unison.

[517] Meanwhile night had descended and most of the members of the two tribes were lying in their hammocks, sitting around the fire, or calling on each other, singly or in family groups, in order to chat. Loud, happy laughter often resounded. Opposite the hut of the Surára chief, however, six warriors who wore the feathers of the gavião-real in their hair had kindled three blazing fires, upon which, in several black, round-bottomed clay vessels (see p. 115) they cooked banana soup until midnight. During this time a medicine-man helper who carried a bow and arrow in his hand ran around the outer circle of the maloka courtyard, singing loudly, and requested the assistance

[625] of the hekurá for the success of the soup. After that, general quiet set in; only two men made their rounds in front of the maloka, as they did every night, in order to warn the inhabitants, if necessary, of a hostile attack (513).

[624]

513. The war chief divides up the watches each evening. The warriors have a feeling

• [805] about when their time is up and they must waken their successors; as a rule this is done after two or three hours.

Surára
Pakidái

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802 Then comes much -- pruká -- and very much -- pruká, pruka. The opposite of that, little, is called -- porkotauẽ. One hand is called mahõn imẽk, and both hands, porokabõ imẽk. The fingers -- imixõk -- are never used as an aid in counting.

802 804 The Indians named, to be sure, can determine at a glance whether a quantity has become larger or smaller, but they do not have any way of expressing it in numbers. For example, if 20 arrows are standing together and one increases or reduces the bundle by only one during the owner's absence, he will notice this change at once upon his return.

805 821 The day begins with the rising of the sun -- petamahujehãu -- (Surára), -- bemututuorelí -- (Pakidái) and ends with the setting of the sun -- peimaujasãuk -- (Surára), -- betamtíte -- (Pakidái). The place where the sun rises, however, is called peiuxomoprahomoprariekohẽ by both tribes, and the place where the sun sets, peiuximaakuimate. The rhythm of the day is determined by the position of the sun -- peniboínxi -- (Surára), -- benibeũx -- (Pakidái), the degree of light, the temperature fluctuations, and the wind -- ibokõ -- (Surára), -- yarí -- (Pakidái). In the morning, I was told, a light wind is usually felt, at noon it is almost always calm, and in the afternoon it blows somewhat stronger.

The day is called petamháruk, the morning henahá, the evening -- petamahuwetehaũk --, and night -- petamatíti. There are no designations for noon and midnight, nor for year, month, and week. One speaks only of the dry season -- peuhaxtiũ -- and the rainy season -- peuõnk.

821 Besides the word for moon -- perimbó --, there are also designations for new moon -- istoríbe -- and full moon -- perimbóabreu --, as well as for eclipse of the moon -- peauãbe -- (Surára), -- hubári -- (Pakidái). The eclipse of the sun is called xomokã by both. There are no special names for individual stars and constellations; one merely speaks in general of stars --

600 purimá -- and big stars -- purimá breu. /The "Bibliography," pp. 120-129, is omitted in the translation; see the foreign text./

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804 They determine measures by comparing one thing with another. Thus, a man lies down on the ground to determine the distance which separates the posts which he is going to plant for setting up his hammock. In the same way the Indian measures the size of his belt by means of a string before making himself a woven cotton belt of the same length as that obtained with the string.

Weights are determined by lifting the object and mentally comparing its weight with that of other objects which have been lifted previously.

• 805 Time Reckoning

The Guaika /Waica/ divide the solar day as follows: morning, while the sun rises; the period of midday, while the sun is high in the heavens; afternoon, until the rapid setting of the sun; and night. A more precise time of day is indicated by pointing to where the sun is at the moment, where it was, or where it will be when a certain event will occur.

A period of time is correlated approximately with the distance that can be covered during this time. For example, they say: "We shall arrive at the house when the sun reaches that height (and they point to it)." Or they would say: "He will be back in the time that it would take you to go from here to the river."

The Guaika do keep count of the days. They count the weeks by the phases of the moon. They also count the lunar months. The seasons of the year are reckoned according to the cycle of the fruits. A year is the time that passed between two similar harvests.

114 Birth

This part of my essay has been kindly written for me by Mr. Edwin Killam, to whom we must express our thanks for his esteemed collaboration.